Universal Religion.

APRIL, 1906.

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THE GOSPEL OF BUDDHISM.

BUDDHIST BEATITUDES.

(TRANSLATED, FROM THE PALI, BY T. W. RHYS-DAVIDS.)

Not to serve the foolish,
But to serve the wise;
To honor those worthy of honor;
This is the greatest blessing.

To support father and mother,
To cherish wife and child,
To follow a peaceful calling;
This is the greatest blessing.

To bestow alms and live righteously,
To give help to kindred,
Deeds which cannot be blamed,
This is the greatest blessing.

To abhor and cease from sin,
Abstinence from strong drink,
Not to be weary in well-doing;
This is the greatest blessing.

Reverence and lowliness,
Contentment and gratitude,
The hearing of the Law at due seasons;
This is the greatest blessing.

To be long-suffering and meek,
To associate with the tranquil,
Religious talk at due seasons;
This is the greatest blessing.

Beneath the stroke of life's changes
The mind that shaketh not,
Without grief or passion, and secure;
This is the greatest blessing.

On every side are invincible
They who do acts like these,
On every side they walk in safety,
And this is the greatest blessing.

SCRIPTURE SELECTIONS.

THE TEN COMMANDMENTS OF THE BUDDHA.

(From the Buddhist Bible—"The Pitakas," Mahasudassana-Sutta.)

1. Ye shall slay no living thing. 2. Ye shall not take that which has not been given. 3. Ye shall not act wrongly touching the bodily desires. 4. Ye shall speak no lie. 5. Ye shall drink no maddening drink. 6. Accept no gold or silver. 7. Shun luxurious beds. 8. Abstain from late meals. 9. Avoid public amusements. 10. Abstain from expensive dress.*

FROM THE "DHAMMAPADA.

(Corresponding to the "Sermon on the Mount" in the Christian Bible.)

Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule.

If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors.

He who lives a hundred years, not seeing the highest law, a life of one day is better, if a man sees the highest law.

Let no man think lightly of evil, saying in his heart, it will not come near me. Even by the falling of water-drops a water-

* The first five were imposed on both clergy and laity alike; the last five upon the clergy alone .

pot is filled; the fool becomes full of evil, even if he gathers it little by little.

Do not speak harshly to anybody; those who are spoken to will answer thee in that same way. Angry speech is painful, blows for blows will touch thee.

If anything is to be done, let a man do it, let him attack it vigorously.

Let each man make himself as he teaches others to be; he who is well subdued may subdue (others); one's own self is difficult to subdue.

Let a man overcome anger by love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth.

Speak the truth, do not yield to anger, give, if thou art asked, from the little thou hast; by those steps thou will go near the gods.

THE DISCOURSE.

"That path which opens the eyes, bestows understanding which leads to peace, to the higher wisdom, to full enlightenment, to Nirvana, verily, it is the noble eight-fold path."—Dhamma-Kakka Ppavattana-Sutta.4.

One-third of the human race, four hundred and fifty million souls, find their strength and stay and inspiration in the doctrines of Buddhism. Its founder was Gotama, the Buddha; Gotama being the name of the tribe to which his family belonged, a name as common in India as was the name of Jesus in Palestine. "Buddha," on the other hand, is the title of a function or office, corresponding in this respect to the name "Christ." For, as the latter means "deliverer," or "anointed," so the former signifies "enlightened." Other names by which the founder of Buddhism was called are: "Siddartha," the name given him by his father; and meaning "he in whom wishes are fulfilled;" "Cakya-muni," or monk of the Cakya order; "Bhagavat," fortunate one; "Tathagata," as his predecessors.

He was born about 550 B. C. at Kapilavistu, some eighty miles from Benares, in the valley of the Ganges, and his parents were King and Queen of Northern India.

The story of his life has been most charmingly told in Sir

Edwin Arnold's "Light of Asia," a poetical version that makes free use of legendary and mythical lore concerning the Buddha, and so presents the man and his message that the reader readily orients himself and enters into the very heart of the reformer's thought and spirit. The poet's story is one of a "great renunciation." 'Tis the story of a prince, born in a palace, surrounded by luxury, provided with every available source of pleasure, shielded most carefully from the sight of sorrow and suffering. But one day, while driving in the royal park, he who had never seen anything but health and beauty saw in quick succession human forms that expressed old age, disease and death. That series of distressing sights marked the turning point of his life. Returning to the palace, he resolved the same night to discover the way of escape from sorrow, sickness, old age and death. In the fourth book of the "Light of Asia" is the thrilling narrative of the circumstances of his departure in the dead of night to find the supreme desideratum of human life. After six years passed in study among Hindu recluses, the Buddha concludes that not in their finespun speculations lies the way of escape. He then turned to asceticism as a possible avenue to the way he seeks, but almost loses his life through the severe austerities to which he subjected himself and in vain. His third effort lay in the direction of meditation and aspiration. Seating himself under a tree (the sacred "bodhi-tree" it was afterward called), he gave himself up to profound thought, vowing not to rise until the long-sought solution was reached. There the conviction dawned upon him that extinction of desire, lust, hatred and ignorance is the way to salvation, rather than reflection and meditation, as taught by the Hinduism of his time.

And the story reads that his fame spread abroad in the land. His anxious father and distracted wife got news of his noble work, and when he returns to them he appears clad in the yellow robe of the monks of Cakya, the order he had founded. Forthwith father, wife and little son unite in joyous acceptance of the new way of salvation.

Towards the close of the sixth century, then, Buddhism came into being as a new religion, and so popular did it become that in the reign of King Asoka, about 250 B. C., it was

made the state religion of India. Then followed a long and obstinate struggle for supremacy with the earlier religion, Brahmanism, terminating in the expulsion of Buddhism from India to the islands of the Indian Ocean, which, with Thibet, China and Japan, are the chief centers of Buddhism today. In passing it should be noted that among the Mongolian people who have adopted Buddhism, it has undergone considerable modification by the introduction of strange superstitions, including deification of the Buddha and the worship of him as a god; even as in Christianity there occurred the deification of Jesus, within a century of his death, and forthwith the worship of him as "coequal with the Father." While Heraclitus and Pythagoras, in Greece, were shaping their philosophy, while Ezra and Nehemiah were reorganizing the Hebrew nation at Jerusalem after the Babylonian captivity, and while Confucius in China was fulfilling the part of statesman and moral teacher, in India the founder of Buddhism was inaugurating one of the first protestantisms on record. For Buddhism arose as a protest against the Hinduism of the sixth century before our era, even as did the Christian Protestantism of the sixteenth century against the Catholicism of that time. Nay, more, the Buddha's relation to Hinduism was like that of Luther to Catholicism in so far that both instituted their respective reforms **from within** the existing religion. As Luther had sought to remain a Roman Catholic, so Gotama had hoped to reform Brahmanism without involving the rise of a new, independent movement. The nature of his protest is understood when we recall the Brahmanic tendencies and developments of his time. The pure, simple religion of the "Vedas" had given place to an elaborate ceremonial, with costly and showy sacrifices; a programme of penances, austerities and meditations; a four-fold system of caste and a succession of six philosophical schools with their conflicting theories of the universe, God and man. This ritualism, asceticism, class distinction and intellectualism inevitably provoked protest. Siddartha, himself a Hindu, trained in the Sankya, or rationalistic school of philosophy, led the protestants. He agreed with his Hindu brethren that the supreme desideratum of life is to stop the process of reincarnation, to get rid of "ceaseless rebirths," but he denied

that the way to this cessation is by offering sacrifices, by ascetic living, by metaphysical speculating on deity and destiny. He denied the infallibility and authority of the Veda which endorsed and advocated sacrifices and prayers. He denounced the bloody sacrifices as cruel and inhuman. He condemned the system of caste distinctions as degrading and undemocratic. He repudiated asceticism and self-indulgence as fatal alike to health of body and mind. Such was the protest of the Buddha on its negative side. Had he stopped at these negations, no Buddhism would have been born. All movements that seek to subsist on negations, or on iconoclasm, die, as they deserve to, for only on affirmations, on a positive constructive gospel can human souls feed. For every negation, the Buddha offered a corresponding affirmation. He affirmed that the way to stop the series of rebirths is by living an absolutely pure and unselfish life, by practicing the brotherhood of man, and by choosing a middle path between asceticism and self-indulgence. For a dry theism that had been reduced to ritualism, the Buddha substituted a fervent morality. For the undemocratic system of castes he substituted the ennobling inclusive doctrine of brotherhood. For excessive fasting and feasting he substituted temperance, enforcing it by his wonderful eloquence and the powerful magnetism of a great personality. For the notion that the gods in some way and degree determine a man's fate, he substituted the belief that every man holds his fortune in his own hands, that each man has his "Karma." And this doctrine may properly be said to have been the secret of the hold Buddhism had on the Hindu population when the struggle with Brahmanism began. Briefly stated, the doctrine of Karma implies that all acts, like seeds, bear fruit; some soon, some late. When a man dies, he is born again on earth into a condition akin to heaven or hell. Which of these two states it shall be depends upon the character of his acts. In proportion to the amount of sin and goodness he has registered, so will his retribution and reward be, the reincarnation taking on a correspondingly low or high plane. Neither gods nor men can escape this law of Karma, or consequences. If a man be reborn into a heavenly condition, life therein will be continued until his good actions have been completely rewarded. But

he may thereupon be born into a hell-state for some evil action done in an earlier existence. And, since he cannot remember any of his past states, he cannot remember any of his good or bad acts, and therefore cannot know what sort of a future is before him. Let him, however, follow desire, and he will meet the consequences; let him follow unselfishness, and the effects of following desire will be gradually paid off in successive reincarnations till ultimately he attains the peace that passeth understanding—Nirvana. Every action produces a "samskara" or "memory-structure" or "soul-form," and the preservation of the samskaras of all past Karmas makes rebirth possible and constitutes the immortality of the soul and its evolution to ever higher planes of being until at length, after countless rebirths, Nirvana is attained.

Such, in brief, on its constructive side was the gospel of Gotama. And this protest of the Buddha, in its negative and affirmative aspects, makes him, so far as we know, the first Hindu radical, the first Indian iconoclast, the first positivist, the first prophet of faith built on reason, of religion rooted in science or exact knowledge of what is. In his dying hour Gotama urged his disciples to rely on their own minds and not on the Vedas in searching for truth. "Rely not on others, rely not on me; hold fast to the truth as to a lamp and avoid dogmatic theorizing, which is a jungle, a wilderness, a puppet-show, a fetter." This was his final appeal.

As we went to the "Vedas" to learn what the gospel of Hinduism is, so also, do we go to the "Pitakas" for our knowledge of the gospel of Buddhism. The word "Pitaka" means basket, and there were in all three baskets, the "Tripitaka," namely, "Vinaya," or rules of discipline, "Dhamma," or ethical sermons of the Buddha preached in the course of forty years, and "Abhiddhamma," or the metaphysical parts of the master's teaching. All these scriptures were, like the Vedas, memorized by disciples and transmitted orally from generation to generation till the year 260 B. C., when King Asoka, the Constantine of Buddhism, ordered the sacred scriptures to be committed to writing. The language in which they were written is that which the Buddha spoke, the "Pali" dialect, which is related to Sanskrit as is Italian to Latin, and this language

being therefore sacred to Buddhists, the manuscripts of the "Pitakas" have not been tampered with to the extent we are familiar with in the case of the Christian and Jewish manuscripts.

Turning, then, to the Bible of Buddhism we find its gospel recorded in the founder's words. It consists of four "noble truths" upon which Buddhists of whatever sect or nation are agreed: First, the noble truth about sorrow, namely that it exists and that rebirth is dreaded because it involves a rebirth of sorrow. Second, the noble truth about the cause of sorrow, namely, that it is caused by desire, lust, ignorance, hatred. Third, the noble truth about the removal of sorrow, namely, that the removal of the cause of sorrow brings the cessation of sorrow. Fourth, the noble truth about the path that leads to the cessation of sorrow, namely, the noble eight-fold path, to-wit: Right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness and right meditation. How tame all this must have sounded to a people steeped in sacrifices, penances, austerities, castes and speculation. How tame, perchance, it sounds to those of us who know not the wonderful wealth of moral and spiritual significance contained in each of the constituent parts of this noble eight-fold path. Read the 186 dialogues in which the Buddha has expounded the depth of meaning in these eight requirements. For one, I cannot resist the conviction, after reading the dialogues, that if Jesus could have heard the Buddha's exposition of the noble eightfold path he would have said, "brother, thou art not far from the kingdom of heaven." That you may have some conception of what is involved in the pathway to "Nivana"—the blessed state in which rebirth is no more—let me synopsize the content of the first of the eight needs, "right views, expounded by the Buddha in the forty-third dialogue and a little more briefly in the ninth. The man of right views understands what is evil and what is good and the roots of each. He knows the bases of bodily and mental life, how they arise and afterwards cease. As a result, he gets rid of sensuality and ill-will toward others. Moreover, he knows what sorrow is, its origin and cessation, how it is bound up with the temporary individuality

resulting from the evanescent union of the five "skandas" or groups of qualities that make up each individual; he knows how sorrow results from craving and how it ceases in Nirvana. Again, he knows what old age and death mean, how both of them came from birth and how both are overcome by Arahatship the soul-condition in which one is prepared to enter Nirvana. He knows about birth and becoming, about the lust and thirst from which they proceed and how all these cease in Arahatship. and he knows, too, about the sensations and the ideas that follow thereon, how they arise and to what they lead and when he knows all this, then is his insight right, his views are correct and the man is endowed with an abiding sense of truth.

Thus the ethics of Buddhism is at once intensely practical and thoroughly humanitarian. On the other hand its philosophy of life is essentially pessimistic. This world is evil, it is "Maya," illusion. To find a way of escape from it therefore becomes man's chief end and aim. The way is found by living the most completely unselfish life possible; renouncing desire, accepting the four noble truths and taking the eightfold noble path which leads to the cessation of rebirths and the absolute rest of Nirvana. No wonder that Buddhism has been called "the religion of organized weariness." If conscious personal survival be involved in the meaning of Nirvana and on this the authorities still differ while the founder himself was non-committal—then assuredly Nirvana at best can be no more than a temporary resting place for tired souls, who will wish to take the path of the more abundant life when rested and refreshed. The "peace that passeth understanding" is not statical, not stagnation, not simple, aimless rest, but new opportunity for putting forth more of the infinite possibilities of the spirit, in thought and love and action. Unless man's "heaven" means room for such growth, which is life, it would not be desirable. What the soul wants is life, life ever more abundantly and no Nirvana could permanently satisfy the soul except as it made provision for that growth which is life.

Finally it must be said that by fixing attention on this life and its pressing moral and social needs, by refusing to answer

questions regarding another life which did not practically concern him, by laying emphasis on character as more than creed, on virtue as more than theosophizing, on temperance as more than asceticism or self-indulgence; by holding up the brotherhood of man as the ideal human relationship, by teaching that every man must "work out his own salvation with diligence," Gotama performed an indispensable service in the evolution of Aryan religion and bequeathed to the race precepts and an example of renunciation that will be an inspiration for all time.

PHILOSOPHY, RELIGION AND LIFE.*

Lewis J. Duncan.

The world is still growing into far better knowledge of life sensible and supra-sensible. With completer knowledge comes too a better basis for a truer philosophy. But after all, the only practical value of our better philosophy is that through clearer knowledge and sounder reason there shall be a sturdier will to appropriate and use the reality we discover in religion. From the standpoint of religion which is based upon the teachings of our modern science and philosophy, the measure of the possession of a truly religious spirit lies in the breadth and depth of a man's consciousness that there is a transcendence in life, an ideal element and power of Being which is, in the highest sense a divine presence and power in the world, name it what you will. And the degree of a man's realization in experience of the reality of religion is determined by the degree of his consciousness of a personal relationship to that power in the world about him, in the forces and forms of nature without and the forces and forms of nature within him self, in all our human relationships and occupations, in the great and the small movements of history, in the unfoldment of human thought and the enrichment of human ideals. What boots it that one's philosophy teaches him the unity and the divineness of all life, unless there also be such deep and compelling consciousness within him of re-

* Closing portion of a discourse delivered before the Society for Universal Religion, Seattle, March 11, 1906, on "The Reality of Religion."

lationship therewith that he must strive to make his own life as divine and beneficent as his ideals of life teach him? What though he recognize all truth as divine Truth, unless that become such an inspiring and moving impulse within him that he will yearn and strive to keep his mind open so that no truth shall escape him and that in him truth may become incarnate? Vainly will he confess the divine purpose flowing through all things, unless that become a conviction so deeply rooted in his inner consciousness that it shall shame his rebellious and discontented selfishness into brave and self-renouncing will to make his own purpose so at one with the transcendent purpose that he shall stand serene, patient and strong amid tumult, adversity and the wreck of hopes and ambitions, assured that in ways he may not yet know but shall some day understand, all will be well.

Out of the sounder philosophy there must and there does issue not a meaner but a grander faith; not mere semblances but living realities. Embosomed as we are in the deeps of Absolute Being with its almighty and ever present forces animating and thrilling our finite selves with the consciousness of its Infinitude, there is no need for men to grope after the reality in religion. There is need only that they lay fast hold upon that fact, that consciousness; recognizing that in the ideal element in their lives they touch and blend with its infinite forces. Let them take that as the animating and conscious law of their careers. Let them throw themselves upon it with implicit confidence, never doubting that in the fullness of life's experience there is hidden a far grander destiny than they have even hoped or dreamed, that all life's disorder will be made right, all its discords will be resolved, and all its mysteries will be revealed. Let them do this and they shall know all the reality, all the power that there is or ever has been in religion. "By contenting ourselves with obedience we become divine," says Emerson. It is the true word of God to modern society and to each individual member of it. Not simply obedience; obedience may be slavish, may be time-serving, may be prompted by fear; but **contented** obedience; obedience which is upright and fearless, contented obedience to the divine law of life revealed to our own souls,

glowing radiantly in the ideals we cherish—that is what will lead us in the right way to peace and power. When we can learn to trust and to obey beneficent, bountiful Life, to consciously co-operate with that purpose working in and through us to the unfoldment of still greater capacity to receive and power to manifest our consciousness of the divine; when patiently and with painstaking we set ourselves to obey the admonitions of our most exalted ideas of duty, then we shall grow more and more into the likeness and image of the Infinite, and become more and more richly endowed with its plenitude of power. Then we shall speedily find life invested with ever grander and fuller meanings; new beauties will ravish our souls from day to day, to culminate in new glories from year to year; our ears will catch the theme of the world-sympathy singing through all nature; and existence, no longer chaotic and phantasmal, will be a splendid reality because recognized as our own highest expression of the Eternal Reality which encompasses all and interprets all. We shall then have occasion no longer to question the reality of religion—we shall know it—we shall be it.

EDITORIAL.

RECENT UNITARIAN TENDENCIES.

I.

A minister who was present at the Pacific North-West Unitarian Conference, recently held in Seattle, reports that the speakers made frequent use of the phrases "our free religion, our free churches, our free religious movement," and very rarely used the Unitarian name. Not only was this a compliment to the real free churches of Tacoma and Seattle but a most promising and inspiring sign of that movement of Unitarian Christianity toward Free and Universal Religion, which must eventually be realized as the inevitable result of the evolution of this most advanced of the Christian sects. **Talking** "free religion" and "free church" signifies the coming of the day when our Unitarian brethren will **vote** free religion. They came very near to voting free religion when they last revised their national constitution, at Saratoga, in 1894. Had they

substituted "the religion of universal Man" for "the religion of Jesus," the name "universal" for "Christian" and "free" for "Unitarian," in the adopted preamble of that constitution, the complete emancipation, striven for since 1865, would have been attained. As it was they voted (after some talk of "free religion") to remain a part of Christianity, to retain the Christian name and to put acceptance of the religion of Jesus into the platform of the denomination. By so doing they postponed the day of Unitarianism's oneness with Free and Universal Religion, though they took an important step toward it. We cannot, will not lose our faith and hope that the next revision of the preamble will result in the adoption of some such substitute phrases as we have suggested, our Unitarian brethren voting, at last, what they have been talking for forty-one years. No more sincere desire do we cherish than the restoration of that fellowship of which they deprived us when they voted to stand for something less than free and universal religion. Let the "talk" of "our free religion and our free churches" be continued. We rejoice in it because we know what it augurs.

IS A WORLD-RELIGION POSSIBLE?

Why not? Christopher Jibarra, Archimandite of the Apostolic and Patriarchal Throne of the Orthodox Church in Syria and the Whole East," declared his belief in the possibility of a world-religion. He, a Christian prelate of high standing, had the magnanimity to say at the "World's Parliament of Religions. "I believe that God has preserved the Koran and also preserved Islam, because it has come to correct the doctrines and dogmas of the Christians." Instead of corrupting Christianity, Islam, he held had reformed it, a most remarkable confession from a Christian orthodox source. But the Archimandite went further in his speech. He proposed that both Islam and Christianity be superseded by something better than either and he held that the making of this new religion must be left to the inventive genius of the Americans. "As Columbus," he said, "discovered America, so must Americans find a true religion for the whole world and show the people of all nations a new religion in which all hearts may find rest."

But there came a still grander exhibition of magnanimity and catholicity, a glorious climax to his entrancing speech when the distinguished foreigner proposed that all the conflicting theologies of the world be referred to a committee on resolutions with instructions to report a platform of principles for the new religion. That proposition was by no means visionary or impractical. To be sure, nothing came of it at the Parliament, but assuredly, at some future congress of religions such a committee will be appointed in the interests of a world-unity in religion of which smaller denominational unities within Christian and Mohammedan circles are distinctly prophetic. As civilization has attained unanimity of belief by the use of the scientific method on a host of questions in chemistry, botany, biology and other natural sciences, so also in theology, by use of the same method, must unanimity of belief on all the great essential issues be realized more and more, with plenty of open questions left yet to be agreed upon because truth is infinite and finite beings living in an infinite universe need never worry over attaining a state of absolute agreement on all religious issues. How tame and uninteresting it would be if we all believed alike on all questions! Although unanimity of belief on many essentials in chemistry has been reached there remains an immense number of open questions. Even so will it be with theology, the science of religion. The Archimandite's dream of world-unity in theology will be realized as fast as the scientific method becomes as fearlessly and vigorously applied to the problems of deity, duty and destiny as it has been to the problems of the physical universe.

DO ANY OF FOLLOWING BOOKS APPEAL TO YOU?

Science and the Future Life ..... *Jos. H. Hyslop*	Paths to Power ..... *Floyd B. Wilson*
The Wonders of Life ..... *Ernst Haeckel*	Man Limitless ..... *Floyd B. Wilson*
The Widow's Mite ..... *Dr. Funk*	Mind Power and Privilege ..... *Prof. Olston*
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NOTES FROM THE FIELD.

TACOMA.

The most important event of the month in the life of the First Free Church was a visit from Rev. Lewis J. Duncan of Butte, Mont., who spoke on the evenings of March 4th and 11th. Unfortunately the severe cold weather prevented many of the members from hearing Mr. Duncan on the latter date when he delivered a masterly and inspiring discourse on "The partial and the perfect." It showed very clearly the sympathy felt by the preacher with the Free Church movement. Nominally a Unitarian, Mr. Duncan has for years been in hearty accord with the principles and aims of the Tacoma and Seattle Churches of Universal Religion. He has been invited by the trustees of the Tacoma Society to return to the city this month and to officiate at the church April 22nd and 29th. Mr. Duncan is a preacher of unusual ability and deserves the largest possible hearing that can be given him. His discourse at Seattle on the morning of March 11th dealt with "the reality of religion" and so impressed his hearers that they felt constrained to applaud.

A. Koysha Kumar Mozoomdar of Calcutta, India, delivered an interesting and instructive illustrated lecture on "India" March 1st, repeated on the evening of the 3rd before the Seattle Society.

It is very gratifying to be able to report that the Young People's Club, the Young Ladies' Alliance, the Woman's Union and the Sunday School continue their respective activities throughout the ministerial in terregnum. When the next minister is called he will find a splendid corps of helpers ready and trained for co-operation.

SEATTLE.

At a congregational meeting of the Society for Universal Religion held Sunday, March 25th, at noon, articles of incorporation were read and adopted. The most important provision was that of a change of name for the Society. It was voted, in the interests of unformity, to call the organization "the First Free Church of Seattle." The former name will be retained as a sub-title. A contribution of $150.50 was raised March 11th for the "Japanese famine fund" and proved to be the largest amount raised by any of the city churches.

The Men's Non-Sectarian Club held their monthly dinner at "the Washington" March 14th. The guest of the evening was Rev. L. J. Duncan of Butte, Mont., who read a very illuminating paper on "Emerson's philosophy." Mr. C. L. Whaley presided and at the close of the discussion of the essay, presented a plan for the organization of a "Peace Society." It was voted to invite him to extend his account of the plan and offer it as a paper to the Club at its April meeting.

The series of Tuesday morning lectures being given by Mr. Martin at private residences before audiences composed of non-attendants at the Sunday services is devoted to "oriental religions" and is being received with pronounced interest and enthusiasm. The attendance averages sixty and the predominating religious persuasion represented is Episcopalian.

The bulletin of the Society announces that on the Sundays of April (excepting Easter) Mr. Martin will discuss the helpful aspect of popular occult movements and his reasons for not wholly endorsing them. The series will include:

"The good in Christian Science; why, then, am I not a Christian Scientist?"

"The good in Theosophy; why, then, am I not a Theosophist?"

"Telepathy and Spiritism; why I am not a Spiritualist."

"Hudson's 'Law of Psychic Phenomena.' "

The series will be repeated on Sunday evenings at Tacoma.

SPECIAL ANNOUNCEMENT.

It has been proposed that the series of discourses delivered by Mr. Martin on "The Gospel of the Great Religions" and reported in this monthly be somewhat amplified and published in book-form with the poems, scripture-selections and prayers and also with half-tone portraits of the founders of these religions. Mr. Martin has consented to the proposition and the book will be ready for sale about May 1st. Only three hundred illustrated copies will be printed, the price to be one dollar each. If it be your wish to have one or more copies reserved, kindly send a post-card order to the editor stating the number desired and the address.